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VOLUME XLIII. CHICAGO, APRIL 13, 1899. NUMBER 7.

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THE EARTH AND MAN.

A little sun, a little rain,
A soft wind blowing from the west—
And woods and fields are sweet again,
And warmth within the mountain's breast.

So simple is the earth we tread,
So quick with love and life her frame;
Ten thousand years have dawned and fled,
And still her magic is the same.

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A soft impulse, a sudden dream—
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Is fresher than a mountain stream.

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So ready for new hope and joy:
Ten thousand years since it began
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UNITY

VOLUME XLIII. THURSDAY, APRIL 13, 1899. NUMBER 7.

A Cleveland minister recently secured local attention in a tirade against the minister who would invade the realm of politics, on the score of his "innocence and his ignorance concerning politics." He argued that "by the very nature of his profession the clergyman seldom understands what the political word is" and much more of this kind. The reverend gentleman has a right to speak for himself, but we claim the right to speak for many ministers who have a right to resent this imputation. If any man in modern society is so situated that he can keep his ear close to the ground and detect thereby the movements of thought and passion and realize the life of to-day as it is, that thereby he may have a right to an opinion of life as it should be, it is the minister, and if the minister has any function that is imperative as we understand it, it is not to carry politics into his religion, but to persistently carry his religion into politics.

From a recent private letter which we are permitted to see we learn that the venerable James Martineau in the ninety-fourth year of his age is still enjoying a marvelous degree of strength and health. He still reads a great deal and drives out in pleasant weather. The serene sage has not only outlived all of his own generation, but many of the succeeding one, including his oldest son, Russell Martineau, who died last December in the sixty-fifth year of his age. He was a scholarly son of a scholar and lived to be retired from his post in the British Museum Library by virtue of his age limit, which is fixed at sixty-five. At the time of his death he was engaged in some work under Doctor Haupt, of Johns Hopkins University, in connection with the new Polychrome translation of the Bible; he was also a collaborator with Doctor Murray on the great English dictionary. It is difficult to estimate the debt the English reading world owes to the Martineau family, and in an estimate of the environment which is ours it will not do to forget that we live in an age mellowed and ennobled by the thinking of James Martineau.

"The ministry seems to be up to its old slavery tricks again."

This is a line from the comment of a fiercely reformed journal upon the utterances of one minister which seems to him contradictory. To this a minister might retaliate, "The editors are up to their old tricks of generalizations, bundling together those things that do not belong together." And this would be as unfair to editors as the above quotation is to ministers. Is it not high time that sensible people recognize and heed the truth that there are no fast bonds or fixed characteristics that go with the so-called "classes?" No one can predicate justly of a "doctor" class, a "lawyer" class or a "minister" class because there are doctors and doctors, lawyers and lawyers, ministers and ministers. Let the man who boasts of science, of progress and affects sociology begin by himself respecting the fundamental principles of science and the most obvious postulates of sociology.

Perhaps no citizen of Chicago has a wider personal following and a more extensive circle of friends, in the heartiest sense of the word, than Colonel F. W. Parker of the Chicago Normal School. This vast fraternity is drawn still nearer to the great school master in this hour of his affliction, as he mourns his accomplished and tireless co-worker, Mrs. Frances Stewart Parker, his wife. After a long and painful illness she passed through a region of patient sunlight into the ineffable light beyond. Our associates, Dr. H. W. Thomas and Rev. R. A. White, spoke the words of appreciation and consolation at her funeral.

Mr. White in his tribute, said:

Upon her marriage to Colonel Parker, in 1882, she took into her heart education in all its phases, and later gave up her own chosen work that she might give all her time and talents to assisting her husband in the working out of his ideals in education. Possessed of a keen insight into human character and the motives governing action, she realized the peculiar strength of those to whom she was drawn, inspired them to a belief in themselves and stimulated them to do their best. She kept her eye on the great things of life in the individual as well as the universal, and had the joyous optimism of one who lived in the intellectual and spiritual. She was keenly sensitive to beauty, in nature, art and literature. Her personality was remarkable, permeating everything, and one always felt her presence. She was a devoted friend to those whom she loved, entering with all the intensity of her nature into their lives, their sorrows, joys, hopes, ambitions. She had strong convictions about God and immortality. Love and immortality were to her basic elements in human life. She spoke of the life to come as one who had seen. Such a life ennobles all human life and helps to make life worth living.

According to announcement, Doctor Thomas preached to an overflowing house at McVicker's Theater last Sunday, concerning the unfortunate exclusion from his pulpit by the trustees of the Peoples' church of Doctor Herron during the absence of the pastor. As could be expected the sermon was eloquent and tender and an unequivocating demand for the freedom of the pulpit on questions of sociological importance and significance. The sermon will be found in full in another column. He took issue with Doctor Herron concerning the charge of a "perjured nation." While deploring the Philippine situation he seemed inclined to interpret the pledge of the government not to wage a war of annexation as being given only to Spain and concerning Cuba only, whereas many able men with Doctor Herron accepted that pledge as a pledge given to the civilized world and to a principle that would be applicable to all the islands of the sea and the conti-

nents of the world; but it is not a question as to whether Doctor Herron was right or not. It is, as we have previously pointed out, a question as to whether Doctor Herron, an honest man, enjoying the respect of a large number of people, a student of unimpeachable character, is as a minister to have a right to speak his convictions on a disputed question without official interference by an executive committee or a board of trustees, at least without consulting the two other elements in the problem which they officially represent, viz., the congregation on the one hand, and the minister into whose hands the pulpit is given on the other. There can be but one decision in this matter in a Congregational Church. We hope this episode in the People's Church of Chicago, and the earnest words of Doctor Thomas will help make it clear.

The visit of Governor Roosevelt to Chicago this week is an event of much more significance than an episode in the history of the Hamilton Club or as a movement in the better life of the republican party. It was all of Chicago that welcomed the young man who, inheriting wealth, has declined the luxuries and the indolence which wealth too often brings to the American youth, a man who having received the culture of the schools and not ignorant of the student's joys, has chosen to be where the fight is the thickest. On Sunday evening a non-partisan group of representative citizens of Chicago, representing the bar, the bench, the pulpit, business and the schools, met him in an informal supper at the Union League Club. During the evening he expressed himself with great simplicity and frankness upon some of the pressing questions of the day. The following words, spoken that evening by a man of wealth, should carry great weight to the men of wealth:

"There does not exist any man who can have less feeling against the rich corporations and men of means than I. Because of that fact I feel a peculiar indignation against men of means and corporations who seem to feel that they have no obligations toward the people. You are endangering the rights of property when you deprive the public of the benefits that you take from them. I am not acquainted with your local situation sufficiently to allude to it. But I have become convinced more and more that the men who feel that in the present stage of our civil and social elements it would be entirely unsafe to trust the municipalities to control their franchises are wrong. These men—the men of means, the rich corporations—should take the opportunity to say that no franchise is proper unless it is clearly for the public good and that ample provision should be made for the return to the state of the franchise.

"The people discriminate between the money obtained from a successful strike in the mines and the money obtained from privilege to run a street railway. In the one case the judgment or effort is rewarded merely because it has happened that nature had put certain metals in certain localities and in the other case the opportunity comes from the action of the state. In proportion as it represents a larger profit the corporation should be made to return something to the state.

"Two reasons may be given. First, it is right that the state should have a return, and, secondly, it is in the highest degree expedient that the citizens of the state should share in the profits and that their sense of justice should not be outraged. The moment you outrage their sense of justice that moment you drive them to ally themselves with the force of mere demagogy and envy of wealth."

Were it not for the unfortunate baptism of blood and the unexpected and lamentable lapse of the United States into militarism, there would at this time be no subject that would so commend itself to the intelligent citizens of the United States and we believe receive such a large degree of enthusiasm and coöperative study as the approaching Peace Congress, to be held at The Hague, May 18, in response to the call issued under the order of the Czar of Russia, August 24, 1898. It is sad to think that this most significant conclave ever held in the history of humanity should attract so little popular attention even in America. It is interesting to note though that there are a few people alive to its great significance. In Boston at least, which in this emergency as in so many others in the history of the United States proves itself to be the capital of the humanities, organized activity and successful agitation are going on. Here there is a "Peace Crusade Committee" organized, which issues weekly an eight page bulletin under the title of "The Peace Crusade." The ever young Edward Everett Hale, who the other day celebrated his seventy-eighth birthday, is the editor in chief. Edwin D. Mead, Rabbi Fleischer, Charles F. Dole, Charles G. Ames, Theodore C. Williams and others are his associates. Here public meetings are held weekly in the interest of it and from this place has gone forth the call that unites the great army of young people marshaled under the flags of the "Christian Endeavor" in this cause. At Rochester, N. Y., a concerted movement on the part of the clergy gave a Peace Sunday to the churches. Recently, as we understand it, Plymouth Church, of Brooklyn, under the lead of Lyman Abbott, has put itself on record as favoring the peace movement. We trust that the readers of UNITY will not allow the battle smoke from American guns to obscure this white rimmed flag of universal peace, at the center of which the citizen of each nation will find his own colors, but his own colors made radiant by this band of white, which indicates the truce of the world. In this connection no more timely book has appeared than the little volume of one hundred and sixty-two pages from the pen of Benjamin F. Trueblood, and the press of Houghton, Mifflin & Co. The volume is entitled "The Federation of the World" and contains the substance of two lectures first delivered before the Meadville Theological School in 1897. Not the least valuable part of this book is the bibiography of nine pages and a copy of the Czar's rescript, which forms the appendix. It is already perhaps too late to bring much more public American opinion to bear upon the deliberations of the Conference at The Hague. But we earnestly enter into the suggestion of the Boston Peace Committee, and urge the organization of peace meetings all over the country on the opening day of the conference, May 18, or the date nearest to that possible. To help bring this about we would suggest that all ministers interested in UNITY should set aside Sunday, May 14, for a Peace sermon, in which the history and principles of this movement will be explained and urged. We will be glad to receive further suggestions in this direction.

A correspondent who does *not* think us out of our right mind in the matter of the Philippines, says: "I wish you would indicate your answer to these arguments of the other side."

1. "If we let the Philippines go, some other power will step in and take them.

2. "It is a moral responsibility laid upon us which we cannot avoid, to provide them with some just form of government. They are not fit to govern themselves.

3. "We cannot do anything with them or for them until we have subdued them. We must conquer them in order to help them.

4. "It is only a small part of the inhabitants—savages—who are opposed to the United States.

5. "There is a large foreign element that desires the protection of this country.

"Good people just as sincere as you put forth these arguments, and sometimes they seem plausible."

In reply to the above we have first to say that it is our business to recognize the truth of the last statement that good people put them forth and to many sensible people they seem plausible. It is not for us to answer in an editorial note what has already been argued in the other columns of this paper at great length, but out of deference to our correspondent, we will try to indicate replies as brief as the inquiries.

1. We are not playing a game of capture with other nations. The European powers have for centuries been watching each other's moves on the checker boards of Asia and Africa, but we were above such gaming and ought to be above it now. If they take the islands by foul means let theirs be the disgrace and responsibility, not ours.

2. There is no responsibility where there is no power. It does not appear how we can give them a just form of government by invasion, conquest and coercion. Here is an assumption which the facts hardly warrant. They have attained no inconsiderable commercial importance in spite of the bad government of Spain and they are giving us no inconsiderable trouble through a government of their own. It is not a question of ideal government, but it is a question of the best government which each people are able to secure for themselves.

3. It seems to us we have started already on a war of extermination. When we have subdued them there will not be much left to treat with. We may call them "savage," but they are sufficiently developed to have a sense of right to their own lives, homes and country.

4. That remains to be seen. We only know that there are nine millions of people in the claimed territory and that we claim an allegiance from them which they have never offered, and claim it on the score that we have negotiated with their old enemies, the Spaniards, for it.

5. Where war ends diplomacy begins. The rights of foreigners there as everywhere are protected by the diplomatic provisions of the civilized world. We deplore the war because it makes impossible that closer relationship which the mutual interests of trade and international culture, art and education would bring. Our government is now in a position where it cannot say to the powers of the world: Let us join in protecting our own rights and the rights of the natives of the Philippine archipelago, and where we can say to the Filipinos: "We have paid $20,000,000 for your emancipation. We ask your friendship, solicit your trade and in your own good time remuneration in one way or another for our investments in your behalf."

But if all these answers are unsatisfactory it still remains true, to our mind, that the fundamental conditions of a democratic government, the requirements of the declaration of independence and the constitution of the United States, make a war for conquest even in the interest of the conquered, unwarranted and inquitous. To this position we believe the deeper interpretations of our history as well as the direct spirit of the pledge made by Congress at the beginning of the Spanish-American war is committed.

Prayer.

The question of prayer is one of the most difficult because it is one of the most subtle and profound questions that the free mind in religion encounters. The philosophic objections are apparent. How can mortal wish effect infinite law or how dare human desire interfere with the infinite order? The practical objection is equally patent, how hollow are words, how dead do forms become.

And yet the language of aspiration is the highest utterance of the soul. God stoops not to conquer, but man is permitted to rise heavenward by the power of his own longings until he reaches divine altitudes. This is the eternal beauty, the eternal worth of prayer. Definitions and forms of prayer fail and disappoint, but prayer itself, the groping of the mind for truth, the yearning of the soul for excellence, the hunger of the heart for companionship, this is an eternal reality. So there always will be a perpetual charm and spell for all high utterances of devotion. Even words, though they are at best but words, so long as they are attempts to speak the unspeakable, to voice the unutterable, to express the inexpressible, are priceless, deathless. We know the limitations and feel the imperfections, and yet in spite of them, nay, on account of them, the soul will go on worshipping and will not permit worshipful words to die.

He who clothes our wishes in words more fitting than we ourselves can, gives to us a stronger wish. He who can round out the sentences which haunted the shadowy chambers of our half formed thoughts, does a greater service than he who builds for us a house, for the one has given our souls a larger home in which to dwell, while the other at best has but given a shelter to the passing body.

In nothing else has the new thought of God, man and the universe, which we call evolution, wrought so radical, so inspiring, so altogether comforting a change as in the thought of worship. Prayer instead of now being a slave's task, is changed into a free man's privilege. Instead of the obsequious tribute of a servant it becomes the joyful gratitude and communion of the child. Instead of teasing it has become singing; instead of begging it has become soaring. Prostration has become changed into flight, interference into conformity, self seeking into God seeking.

We wish much to help a clearer thinking and a deeper feeling concerning the public and coöperative expression of prayer. In these days we find many minds disposed to be free and frank, anxious to welcome new thoughts, prepared for larger views, but who are in open rebellion with what seems to them the manifest trend away from the reverences and against the devoutness of life. Under the very guise of prayer, others fear that devotion will fall out and prayer cease with growth of thought and the triumph of science. Both fears seem to be groundless. Is humility of soul to grow less as human ideals grow finer, higher, purer? Is awe to decrease as the immensity and majesty, the infinity of space and the endlessness of the universe become more and more apparent? Is gratitude to become less easy as one's knowledge of the bounty of nature and the fertility of human nature becomes more apparent? Will God, the infinite tenderness, the omnipresent nearness, become less a present reality and a conscious strength as the heart's capacity for love grows, as woman's love for man and man's loyalty to woman are refined and heightened?

We do not believe it. We see no reason for believing it. The facts all point the other way. What are the wheezy devotions of superstition compared to the glad joy that free thought pours into the poetry and music of life, in these later days. If a six thousand years' career of the world challenged the reverence of our forefathers, how much more will that career of which sixty million years is but a petty symbol stir in the hearts of the children? If the law of the Lord that was written on stone tablets, hid away in an Israelitish ark, is enough to convert the soul and make clear the eye and pure the heart, how much more will the mighty laws written upon the tablets of nature, enshrined in the holy ark of the human soul and preserved in the temples of history, make clear the eye and pure the heart. If crude conceptions of a manlike, warlike, jealous, national Jehovah gave to the Hebrew poet the sense of a shepherd's protection, how much more will the Lord of heaven and earth, unmantled by form, unhoused by space, unlimited by time, become the shepherding Lord in whose bounty we shall know no want, who leads as through the dark shadows of the valley of death, whose rod and whose crook comfort us and in whose presence we can fear no evil. The mighty power of the liturgies of the past, resting oftentimes on conceptions inadequate, only argue to the need of a still more noble ritual and the permanency of a still statelier liturgy, which is sure to come as an adequate expression of the growing thought and the deepening feeling of mankind.

If the Book of Psalms with all its crudeness and cruelty is deathless, how much more deathless are the living necessities which gave being to the Book of Psalms which even in that far off day found inadequate words and imperfect voice in the Psalms. Great as are the Bible Psalms they are not so great as the source from which they came. We rejoice in the vitality of these sentences but we rejoice still more in the vitality of that power that not only produced them, but which ever since has been injecting into those words a broadening and ever deepening meaning. The Psalms will not die until the psalm-making power dies out of the heart of man and that power will never cease adding to the Psalms, augumenting their power.

This is perhaps the immeasurable element in the Psalms. Not what the poet put into them, but what the after ages have clothed them with; not what the Jewish poet had in mind, but what the Jewish and Christian centuries since his death have injected into his words, the associations, the mental revisions, the spiritual enlargements, the holy misinterpretations and the sacred misunderstandings that have given eloquence to the sermon, fervor at the altar, penitence at the confessional, submission at the grave. These are now, perhaps, the most potent elements in the Book of Psalms. This is what has made it not only the bond of union around which the troubled and hunted Jewish generations have gathered or which has unified the worshipping sects of Christendom, but this is the element which has unified the three great monotheistic faiths of the world—the faith of Israel, of Christianity and of Moslem, giving to them their common elements of aspiration, humiliation and thanksgiving, which they are slowly beginning to recognize as common elements of wealth.

Mr. Calthrop on the Philippines.

BY WM. M. SALTER.

In Mr. Calthrop's discussion of the Philippine problem, in which he does me the honor to consider my views, he is not quite correct in saying that I would "give the whole control to the Filipinos themselves." He speaks what might happen in that case—of the partitioning of the islands among the European powers, also of violence against the citizens of other nations—and he urges that we must have authority to prevent this. I recognize the force of the argument, if indeed I must speak of "recognizing" what I have been urging from the beginning. Beginning with my "A New Nation and a New Duty," published last autumn, I advocated a protectorate, and in "England in 1776: America in 1899," I said I would recall our soldiers and sailors "save such as are needed to protect the islands against foreign aggression, and such as may be necessary to protect the property and lives of American or European residents in the Philippine towns." We have by the policy we have pursued made a simple protectorate very difficult for ourselves at the present time; but there is a plain difference of idea between a force to protect and a force to subdue. The former rests on the supposition of friendly relations, the latter on one of unfriendly relations. The American colonists had no objection to the king's soldiers as a police guard; but when they came to subdue America, the aspect of the matter changed. Mr. Calthrop repeats his misconception of my meaning many times in the course of his article, and makes many effective arguments on the basis of it. This explanation, however, will serve once for all.

As to Mr. Gladstone's action in the Transvaal, my reference to it was simply as an instance of magnanimity. It may have been mistaken magnaminity, and undoubtedly Mr. Calthrop knows more about the results of the action than I do. But another illustration from Mr. Gladstone's career would have served almost as well—namely, the cession of the Ionian Islands to Greece in 1864. England had spent much money on them during her protectorate of nigh fifty years, and yet on Mr. Gladstone's advice she let them go. I hope Mr. Calthrop will not spoil this il-

lustration too, and take away all basis for my faith in Burke's great dictum that "magnanimity in politics is not seldom the truest wisdom."

Mr. Calthrop thinks that we are now beginning to see what sort of a person Aguinaldo is—that he has been "playing for his own hand all the while." The charge may be true—almost anything is possible in this world, but when we look for evidence looking in that direction it is not considerable. So far as the past goes, the evidence relates to the money he received from Spain in 1896, which Mr. Calthrop looks at, in common with many others, as a bribe. I examined very carefully whatever versions of the affair I could lay hold of, to see what basis there was for this interpretation. I could discover no justification for it and did not even find more than one detailed statement of the case. This was in an article entitled, "Aguinaldo: A Character Sketch," in the February Review of Reviews, written, the editor says, "by one who knows him personally." Perhaps I cannot do better, if UNITY can allow so much space, than to quote the passage. After describing the reforms asked for by the insurrectionists of 1896 and saying that they were directed at feudal and ecclesiastical customs and laws long ago abolished elsewhere, and after recounting the fact that Spanish emissaries were sent to the insurgent leaders, promising that if the revolutionists would lay down their arms and return to their homes and their leaders leave the country, the government would pay all the expenses of the proceeding, the wages of all the troops, would agree to prosecute no one involved in the uprising, and would put through all the reforms demanded, the writer continues as follows:

"The propositions of the Manila government were received by the revolutionary generals and discussed at great length. Some were in favor of accepting them; others, of a more fiery temper, advocated rejecting them and driving the Spaniards into the sea. A third group, headed by Aguinaldo, urged their acceptance upon the condition that the Spanish government should give some more tangible guarantee than a mere oral promise or a vague and indefinite agreement in writing. The dissensions among the generals were reported to the Manila authorities, who brought all their influence to bear upon the fighting group and the Aguinaldo or diplomatic group. They employed bribery, cajolery, and every other form of persuasion, and at last prevailed.

"The peace party won the day, and the agreement was entered into between the government and the rebels. The insurgents behaved very manfully, and kept their agreement to the letter. They disbanded and laid down what few arms they had. The leaders left the country and went to Hongkong and a few to Singapore. The Manila authorities violated their word in almost every respect. Instead of paying the amount of money agreed upon—over $1,000,000, which they raised partly from the budget and partly from special taxes—they gave a small fraction to Aguinaldo in Hongkong and put the rest in their own pockets. There was an ulterior meaning in this dishonesty, as they published the report that the entire sum had been paid over, and thus induced many credulous natives to believe that Aguinaldo, Agoncillo, and other generals had been guilty of the Spanish practice of robbing the state of its funds. There was bitter quarreling in Hongkong, and charges of embezzlement and fraud were freely made in the revolutionary councils.

"The Hongkong and Shanghai Bank, one of the largest and most upright banking corporations in the world, helped to disentangle the confusion by showing that the money admitted to have been received by the Aguinaldo group was all which had been remitted by the treasurer of the Spanish executive council or junta at Manila. The amount claimed to have been paid by the Spanish politicians was over $1,000,000, and the amount actually paid was in the neighborhood of $300,000. In regard to the reforms the Spanish government did nothing, the old abuses were kept up, and, if possible, were made more intolerable by ultra Spanish officials and ecclesiastics."

Mr. Calthrop says, "He [Aguinaldo] took the cash, and they [his fellow-insurgents] took the reforms." But one part of this statement appears to be about as inaccurate as the other. There were no reforms for Aguinaldo's fellow-insurgents to take, and so far from pocketing the cash (about $300,000, according to the writer in the Review of Reviews, or $400,000, according to Mr. Joseph L. Stickney, an apparently well-informed correspondent of the Chicago Record—see that paper of Jan. 23, 1899) Aguinaldo has held the money in trust for public purposes. In Senate document 62, p. 328, appears the following passage in a letter to Secretary Day from United States Consul Williams, stationed at Manila and dated May 24, 1898:

"To-day I executed a power of attorney whereby Gen. Aguinaldo releases to his attorneys in fact $400,000, now in bank in Hongkong, so that the money therefrom can pay for 3,000 stand of arms bought there and expected here to-morrow."

Of course Aguinaldo may be a corrupt man, and Mr. Calthrop may have evidence for it inaccessible to me; if so, will he produce it for my own and general enlightenment? At present, I can only find evidence that we can so interpret, *if we want to*.

But whatever the past character of Aguinaldo, is he not the leader of the parliament that recently, according to Mr. Calthrop, proclaimed "promiscuous and universal assassiniation" as its policy? I have to confess that this proclamation has escaped me. I should have to see it before I could be sure, I regret to say, of the accuracy of Mr. Calthrop's characterization of it. Yet supposing it to be all quite as Mr. Calthrop represents, does it show anything more than that we are dealing with a half civilized people, and does what such people do in war, in a time of excitement and perhaps of despair, and with a sense not only of injury, but of perfidy goading them on, prove conclusively what would be the character of their acts if we had given them no occasion for war? According to all testimonies, American and other, before the Spanish war, the Filipinos are naturally a peaceful people. Prof. Worcester in his book, "The Philippine Islands and Their People," remarked, "They are naturally law-abiding and peace-loving and would appreciate and profit by just treatment." General Merritt said they were "docile and amiable." After Aguinaldo's government was formed, there is no evidence that there was any violence or looting. Such impulses as there were in that direction (and they were only against Spanish and Roman Catholic property) appear to have been held in check by the new government. Even while Aguinaldo was temporary dictator (preliminary to the organization of the regular government) he issued a proclamation in starting on his campaign against the Spanish authority, saying:

Article 1—Shall be respected the lives and the property of all foreigners, including Chinese, as well as Spaniards, who have neither directly nor indirectly borne arms against us.

Article 2—Equally shall be respected the lives and property of our enemies who shall lay down their arms.

Article 3—Shall be respected also all hospitals and ambulances, as well as the persons attached thereto and their effects, including the men in their employ, unless they engage in acts of war.

Article 4—Any one who shall disobey either of the foregoing articles shall be tried by summary court-martial and shot, if the disobedience results in murder, arson, robbery or violence.

Mr. Joseph L. Stickney, the Chicago Record correspondent, who gives the full text of the proclamation in that paper of February 13, 1899, and who appears to have been in the Philippine Islands till recently, says, "So far as I have been able to learn these articles of military law were faithfully observed by the Filipinos during the whole of their campaign. I never heard a complaint from any foreigner or Spaniard." Another newspaper correspondent, J. F. B., writing to the Boston "Transcript" from "On Board the Newport, Harbor of Iloilo," January 3, 1899, describes the way in which the insurgent troops took possession of Iloilo:

"The insurgent troops behaved splendidly. Three thousand of the best organized marched into town and hoisted the insurgent flag on the government building. Then all the

soldiers, except those necessary to keep order, were marchd out of Iloilo and returned to their villages. Every detail of government had been prearranged, and the officials at once took up their business. There was not the slightest disturbance, and no looting. During the three days before the American forces arrived in the bay the revolutionary government did everything to forward the interests of native, foreign and Spanish merchants. According to these merchants, there was an incredible increase in business. Houses sold more in one day than they had done in the two previous weeks, a proof of the confidence of the commercial community in the stability of the government. As soon as the American transports were sighted the town was panic-stricken; business of every description stopped."

A great deal is said about its being necessary for our army and navy to put down anarchy in the Philippine islands. Our troops are there to maintain law and order, we say, and so try to quiet our consciences. This is the language of pious journals like "The Outlook" (not to mention other journals that make no pretense to piety), though I am glad to see Mr. Calthrop does not indulge in it to any extent. But this is putting the cart before the horse. Once create disorder and it is of course necessary to put it down. But I have not seen even any pretense that there was any disorder—any violence to persons or property—till the Filipinos, seeing our soldiers mass themselves in and about Manila, struck for liberty.

But should they not have waited—waited, as Mr. Calthrop says, to allow "the Americans time to show their sincere desire to help" them Well, perhaps they should have, if they cared for their own skins. I take it that it was a piece of folly for them to act as they did. The trouble was that they had an absurd idea—absurd, I mean, in view of the fact that America had begun to turn a lustful eye on their territory—that they might be a people by themselves, or at least might have a voice in determining their destiny. Mr. Calthrop speaks of their "senseless and wholly unprovoked attack" on our forces. I grant the first adjective, not the second. He takes serious umbrage at my speaking of the events of the first week as "humiliating" to any of us who loved old-fashioned American ideas. Why so, he asks. "Did we initiate them?" Superficially, no; really, yes. We, our government and our chief magistrate along with the rest, are responsible for every death that has occurred on Philippine battlefields since February 5, whether of poor Filipinos or of still poorer Americans. We might have saved all alive, if we had chosen to take the part toward the Philippine Islands that we took toward Cuba, but we would not. Time and again the alternative has been before us, but we refused it. Here is the nerve of the whole affair. Mr. Calthrop is strangely oblivious of it. Let me explain.

The Rev. Clay MacCaulay, known to many of the readers of UNITY, went from Japan, where he is, I believe, a professor in a university, to Manila some time before the outbreak to make a study of the Philippine problem. He went, he says, inclining, like many others, to think annexation America's duty. But after investigation he came to a different conclusion. His analysis of the situation as it then was, is of great interest. Writing to the Boston "Transcript" from Hongkong, on January 16, he says, after referring to and leaving out of account the savage hill tribes:

"The Philippine people are the hundreds of thousands of Christianized natives and persons of half or mixed caste, who now occupy numerous cities, towns and plantations; who possess accumulated wealth, conduct agriculture, own factories and direct foreign commerce, and who have attained to a considerable degree of education and culture in the arts and in the learned professions. These people have developed in large measure a political consciousness and ambition, and are now represented in the 'Philippine Republic.' The proposed assumption of political sovereignty over them by the United States has recently become magnified to them as their greatest danger. By common impulse they are throughout united to oppose it, and unless their fear can be quieted, or their allegiance to American sovereignty secured by persuasion or reward, they will carry their opposition into open warfare. Above all, they demand that the government that directs their affairs shall have place through their own consent. They resent the agreements of Spain and the United States, or the acts of the American Congress, that dispose of them politically like so many pieces of chattel property."

Nor was this alone the conclusion of Mr. MacCaulay. Major T. F. Bell, who was commissioned by Gen. Merritt to make a special study of the Filipinos from a military standpoint, reported as early as August 29, 1898:

"There is not a particle of doubt but what Aguinaldo and his leaders will resist any attempt of any government to reorganize a colonial government here. They are especially bitter toward the Spaniards, but equally determined not to submit any longer to being a colony of any other government. What they would like best of all would be a Filipino republic, with an American protectorate."

Sir Andrew Clarke, who as governor of Singapore and the Straits Settlements, has had much experience with the Malays, wrote in a private letter sent to Washington by Ambassador Hay, recommending a protectorrate rather than annexation. Mr. Howard W. Bray, an Englishman and a friend of Aguinaldo's, said in "The Independent" of November 10 that if the Filipinos "in return for their support see their national aspirations trampled under foot, they will accept war with all of its cruel consequences."

The interesting thing is that at the outset the Filipinos believed we would respect their liberty, while offering them protection. Mr. MacCaulay testifies that at the first, in May last, they were ready to "give any and full allegiance to the United States." "At the downfall of Manila no enthusiasm could be greater from a people than that of the Filipinos for the Americans." Aguinaldo, in his proclamation of May 24, to which I have already alluded, started off in this style:

"The great North American nation, cradle of true liberty, and therefore a lover of our people, oppressed and subjugated by the tyranny and despotism of our rulers, has come now to offer to us a decisive and an undoubtedly disinterested protection, believing us possessed of civilization and capacity for self-government. And in order to maintain the high opinion of us held by the powerful North American nation, we must avoid all acts that would tend to lower us in the eyes of that nation, such as pillage, robbery and all classes of crimes against persons or property. In order therefore to prevent all international conflicts during the term of our campaign, I decree as follows:"

And then come the "articles" I quoted before. Mr. MacCaulay even thinks the leaders would have accepted annexation during the summer, the Filipinos being themselves consulted in the matter.

But the fateful thing was that we were not disposed to consult them. As the president said at Boston, we did not ask their consent to liberate them from Spain, "nor can we now ask their consent." The fact was we knew very well we had their consent in our first act—as the president rightly declared, "we had it in every aspiration of their minds, in every hope of their hearts." But asserting sovereignty over them is a different matter—a totally different matter. It is scarcely too much to say that in doing so we go *against* "every aspiration of their minds, every hope of their hearts." At least if they were to become a part of us, they wanted to have a voice in the matter. But we have bought them over their own heads. Even this we might have done if we had at the same time announced that we bought them only to set them free—if we had made a declaration similar to that which we made with respect to Cuba. There has been no uprising in Cuba; there surely would have been if we had acted toward Cuba as we have to the Philippines. It is as plain as day that the outbreak in the Philippines was due to our determination to take the "control, disposition and government" of the islands into our own hands—something formally announced to the people by our president's proclamation of January 5. As the "Republica Filipina" said, we "will not recognize the transaction by which we are sold like so many cattle."

A picture which the Boston "Transcript's" correspondent (V. F. B.) gives a public meeting in Iloilo, when the president's proclamation was read, shortly before our capture of the city, is instructive:

"One of the foreign merchants read extracts from President McKinley's proclamation, that slavery had been abolished in the United States, and that the Americans had come on an errand of peace, to bring freedom to the people. 'Why, then,' shouted some one in the crowd, 'have they brought a larger armed force than was ever seen in the harbor of Iloilo before?' On the whole, the impression produced on the natives was one of disgust.

"'We have just thrown off the Spanish yoke, under which we have suffered for three hundred and sixty years, and for the first time we are tasting the sweets of liberty. Shall we give up this town, which was formally handed over to us by the Spaniards, after a siege of many months and the loss of many lives, to a people we do not know, who give us no assurances of what they will do when they are the masters?' asked a young officer.

"'No, never!' rang loud and long through the crowded hall.

"'We will fight the invader in the bowels of our mountains!' shouted an old man."

Further it is stated:

"The insurgents laughed at President McKinley's proclamation. It was with the utmost difficulty that anyone could be found who would translate it, and no printing press would print it. At last copies were made on the typewriters of the Newport. The proclamation read to the natives like many Spanish proclamations. It was full of declarations of fine sentiments, but the only solid statement was that the islands had become American property, that American troops were to occupy them at once, and that anyone who resisted was to be brought into subjection at once."

Is it not beginning to be plain to Mr. Calthrop and to others who may read this article that though we did not fire the first shot, we did in a sense "provoke" the outbreak that came a month later? Our *government*, knowing the facts in the case (as many of us common people did not) did deliberately provoke it. It must have known perfectly well what was coming, and was, in fact, in the meantime hurrying troops across the water as fast as it could.

Mr. Calthrop thinks the Filipinos and we should be satisfied with the McEnery resolution. Do we not say therein that we wish to prepare them for self-government? This is like the president's saying, "No imperial designs lurk in the American mind," when we are giving the islanders imperialism red-hot. The essence of imperialism is to rule a people against their consent, or to begin this by subjugating them. But is not Mr. Calthrop aware that different resolutions have been up before the Senate, and that a clear, flat-footed statement, comparable to that made with respect to Cuba, was under consideration on the very day the McEnery resolution was voted upon, and that it failed to carry only because vice-president gave his casting vote against it? The following is the text of that resolution, known as the Bacon resolution:

Resolved further, That the United States hereby disclaim any disposition or intention to exercise permanent sovereignty, jurisdiction, or control over said islands, and assert their determination, when a stable and independent government shall have been erected therein, entitled in the judgment of the government of the United States to recognition as such, to transfer to said government, upon terms which shall be reasonable and just, all rights secured under the cession by Spain, and to thereupon leave the government and control of the islands to their people.

This resolution would have satisfied a lover of liberty. And the man nearest the administration in the Senate killed it. Senator Foraker had once before said, "I do not understand that anyone desires anything but the ultimate independence of the Philippines —neither the president nor any one in this chamber. * * *With the determination of the ultimate policy respecting the Philippines the feelings of the natives will have much to do. No one is prepared to take and hold them by force and violence." A day or two later Mr. Foraker had to confess that in saying what he had, he spoke only for himself. The president said at Boston: "I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests; their and our well-being." True enough in itself; sophistical in its connection, no one is wise enough to say more than this, and the president himself said it in the case of Cuba: "Forcible annexation is wrong, it is 'criminal aggression.'" Mr. McKinley even ventured to declare positively, "Our priceless principles undergo no change under a tropical sun." Did he mean it? Or is what is wrong in the West Indies right in the East Indies? It is true, this is a difference of longitude, not of latitude.

Mr. Calthrop thinks we should not recognize Aguinaldo's assembly. Well, perhaps we should not. We did not recognize the Cuban assembly, do not now; but we get on with the Cubans very well—for they still believe in our friendliness, and we have put forth no intentions of "benevolent assimilation." If we had manifested the same disposition in the East, we should have had no trouble there—even if we did not formally recognize the native assembly. The natives might easily have been convinced that failure to do so nowise menaced their liberty, just as the Cubans have been convinced to the same effect. By diplomatic representations it could easily have been made apparent to the Filipinos that we were only waiting till something like a full poll could be taken—we having positively no other intention than that involved in a protectorate. If only we had had no other intention! It is coming to be more and more plain that our thoughts, our spirits, are making destiny for us far more than anything else. With other, nobler, thoughts—thoughts like those we had in taking up arms for Cuba—a totally different destiny might have awaited us, and we might be peacefully co-operating with the very men we are now killing. This is the awful shame, the "black disgrace," of being conducted by our own thoughts into a situation in which for self-protection we must kill. We have forgotten Americanism. We started out to liberate, we end by conquering. We are like any other people.

And surely we may go too far in questioning the right of Aguinaldo's assembly to speak for the people. Consul Wildman of Hongkong wrote in "Harper's Weekly" (February), "Aguinaldo's flag flies over every group of huts, every petty pueblo, and every junk and barge that plies the rivers and bays of Luzon, and it is not strange among the southern islands." Two members of a Philippine commission, passing through Chicago on February 17 to plead the cause of Philippine independence at Washington, said, "Votes are cast in each town and sent to the province chiefs, who make extracts and send the result to congress, and thus the president is elected. The people also elect all the province chiefs and public officers." Capt. G. P. H. Farrell, of the First California volunteers, who traveled much in Luzon before the outbreaks, is quoted in the Chicago "Record" (March 28) as saying, "At every town the soldiers demanded of me a pass from Aguinaldo. The fact that his name was mentioned everywhere and that he was regarded as their leader gave me some idea of his influence in the island. I went the entire length of the railway line from Manila to Dagupan, on the other coast, and everywhere I found the natives arming themselves and drilling constantly." A Reuter's telegram from Manila of March 13 reported the residents as saying that "the Tagalos are insurgents to a man." I do not mean that all this is conclusive, nor is it to be assumed that the savage tribes of the hills are represented in the government—they probably will not be in any government, native or foreign, that is likely to be set up for some time to come. But I think there is considerable reason to

believe that the only Filipinos who are to be regarded as a political people at all (the hundreds of thousands of christianized natives described by Mr. MacCaulay in the passage above quoted) are represented in the native government. As to the facts in the case, we could well afford to wait if we were pursuing a right general policy. It is a pedantic interpretation of representative government to hold only those rulers representative of a country who are elected on a basis of universal suffrage.

As to the deeper question of the capacity of the Filipinos for self-government, I have come across two interesting testimonies. The first is from Prof. Blumentritt, an author whom Dr. Brinton places as easily first among scientific writers upon the Philippines. According to Dr. Brinton in the current number of the "American Anthropologist," Prof. Blumentritt "is positive that they [the Filipinos] are sufficiently advanced to be capable of self-government, and it is his ardent wish that this shall be the outcome of our wresting them from Spanish misrule." The other witness is Admiral Dewey himself. In a telegram dated June 27, 1898, he sent word to Secretary Long as follows (after referring to Aguinaldo):

> "My relations with him are cordial, but I am not in his confidence. The United States has not been bound in any way to assist insurgents by any act or promises, and he is not, to my knowledge, committed to assist us. I believe he expects to capture Manila without my assistance, but doubt ability, they not yet having many guns. In my opinion these people are far superior in their intelligence and more capable of self-government than the natives of Cuba, and I am familiar with both races."

Later, in a communication of August 29, to the peace commissioners at Paris, he refers to the above statement and adds: "Further intercourse with them has confirmed me in the opinion:" It is stated by John T. McCutcheon, a Chicago "Record" Manila correspondent, that Admiral Dewey at the start did not think America would hold the Philippines and on one occasion even expressed himself as opposed to holding them.

Mr. Calthrop suggests that we suspend our judgment till the new commission appointed by the president has reported. Undoubtedly we shall learn much from these gentlemen, though Mr. Denby shows us pretty clearly where he stands by saying in the February "Forum" "By holding them we gain eight millions of people who are ripe for the opening and extension of a magnificent commerce," and again, "Will the possession of these islands benefit us as a nation? If it will not, set them free to-morrow, and let their people, if they please, cut each others' throats, or play what pranks they please" and still again, "Personal ambition, national aggrandizement, are factors which control the issue of events:" indeed Mr. Denby would appear to take rank along with our distinguished fellow-citizen, Mr. Whitelaw Reid, as an exponent of unblushing commercialism. But in general, no doubt, we shall learn much from the commission. Shall we learn, however, whether it is a righteous policy to subdue a people to open up trade? Fancy a college president like Mr. Schurman making observations, holding interviews, delving into facts and statistics, to settle that question. In fact, the hopeless incompetence of our governors could not be better shown than by their disposition to make investigations of the kind proposed do duty in the place of fundamental political convictions. While the investigations are going on, the republic in being betrayed. Suppose we had said in embarking on the war for Cuba that we could not really tell so long ahead what was best for that island, that it was premature to make a declaration disclaiming an intention to exercise permanent sovereignity. Suppose we had trumped up all sorts of excuses—the real fact being that we had begun to look covetously on the island. But we had not yet come to such a pass. We still had enough Americanism to be opposed to conquest, and as if aware that we might be tempted, made a self-denying ordinance to that effect, which went out to all the world. Have we so fallen that we cannot act in a similar spirit now? I cannot believe it. I have faith that America will yet right herself and be worthy of the fathers who begat her.

Good Poetry.

Ode on the Spring.

Lo! where the rosy-bosom'd Hours
  Fair Venus' train, appear,
Disclose the long expecting flowers
  And wake the purple year!
The Attic warbler pours her throat
Responsive to the cuckoo's note,
The untaught harmony of Spring:
  While, whispering pleasure as they fly,
  Cool zephyrs through the clear blue sky
Their gather'd fragrance fling.

Where'er the oak's thick branches stretch
  A broader, browner shade,
Where'er the rude and moss-grown beech
  O'er-canopies the glade,
Beside some water's rushy brink
With me the muse shall sit, and think
(At ease reclined in rustic state)
  How vain the ardour of the Crowd,
  How long, how little are the Proud,
How indigent the Great!

Still is the toiling hand of Care;
  The panting herds repose;
Yet, hark, how through the peopled air
  The busy murmur glows!
The insect youth are on the wing,
Eager to taste the honied spring
And float among the liquid noon;
  Some lightly o'er the current skim,
  Some show their gaily-gilded trim
Quick-glancing to the sun.

To Contemplation's sober eye
  Such is the race of Man:
And they that creep, and they that fly
  Shall end where they began.
Alike the busy and the gay
But flutter thro' life's little day,
In Fortune's varying colors drest:
  Brush'd by the hand of rough Mischance
  Or chill'd by Age, their airy dance
They leave, in dust to rest.

Methinks I hear in accents low
  The sportive kind reply:
Poor moralist! And what art thou?
  A solitary fly!
Thy joys no glittering female meets,
No hive hast thou of hoarded sweets,
No painted plumage to display:
  On hasty wings thy youth is flown;
  Thy sun is set, thy spring is gone—
We frolic while 'tis May.

—*T. Gray.*

On the Castle of Chillon.

Eternal Spirit of the chainless Mind!
  Brightest in dungeons, Liberty, thou art—
  For there thy habitation is the heart—
The heart which love of Thee alone can bind.

And when thy sons to fetters are consign'd,
  To fetters, and the damp vault's dayless gloom,
  Their country conquers with their martyrdom
And Freedom's fame finds wings on every wind.

Chillon! thy prison is a holy place
  And thy sad floor an altar, for 'twas trod
Until his very steps have left a trace
  Worn as if the cold pavement were a sod,
By Bonnivard! May none those marks efface!
  For they appeal from tyranny to God.

—*Lord Byron.*

The Pulpit.

Making the Paths Straight.

A Sermon by Dr. Hiram W. Thomas, Delivered in the People's Church, Chicago, April 9, 1899.

The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight.—Mark 1: 3.

This is a world of effects as well as of causes. Man not only acts, he is acted upon; forces, powers, voices come forth from the unseen. There is a "Power not ourslves that makes for righteousness." God is in history; God is seeking more perfect expression in the ever-becoming life of mankind. Each to-day is a preparation for a better to-morrow.

And hence the world is never at rest; the social order is a continuous process of the higher becoming. At different periods in the past it was thought that things were settled, and the effort was made to make them permanent, to bind the future to the past, but it could not be done. The way of the Lord had to be prepared for the lighter and better, the paths were not yet straight.

The seventeenth century sought to settle the great questions of theology; but in the eighteenth century, reason and religion as never before stood face to face, and there had to come, not the reformation of church forms as in the sixteenth century, but the reformation of theology. Geology evolution and the higher criticism have come, and the whole field of religious thinking has had to be gone over again, and the result has been, not less faith, but more and better faith.

And now, in the last few years, has come the new and larger study of sociology; not alone from the standpoint of science of evolution, but from the moral, the conscience side of life. And hence, sociology is coming to be taught in our colleges and theological seminaries, under the forms of applied Christianity. It has become a religious question; the storm centers of debate have moved over from theology to sociology; the theological battle has been practically won; there is larger liberty for religious thinking; trials for heresy are passing away; the stress-point of the pulpit, and of the schools, is now that of sociological liberty. And the difficulties are intensified from the near approaches of the sociological to the political. The questions of inspiration, the Trinity, atonement and eschatology did not effect the fields of patry politics; but the questions, the moral principles of applied sociology are far and wide-reaching, they have to deal with the whole life of man, and moreover, religion is coming to be looked upon less as a speculative dogma and more as a life of righteousness; as a life of love, of the justice of love in all the relations of man to man in business; hence, it comes, has to come into the fields of economics, of government, and in this way can hardly keep out of the moral issues involved in great national questions; nor is it easy to always avoid touching close upon the ground preempted by political parties.

If what has been had not been, then what might have been? Had there been no Socrates, no Savonarola, no Luther, no John Knox, no Cromwell, no George Fox, no John Wesley; had there been no reformation of the sixteenth century; no commonwealth in England; no revolutionary war in this country; then what might have been? We do not know; we only know that these great souls and events came that somehow, out of the need and cry of the ages the prophets of God, the leaders of a world rose up, and that humanity has gone forward.

And if we are men and women large enough to meet the new problems and new issues of a new age, we will go forward in a great faith in man and God; go forward, learning as we go and doing the best we know or can from day to day, and work out these problems for the glory of God, and the greatest good of man, and the good of man is the glory of God.

A church is not a political party, there is not and there should be no such thing as a Democratic, or a Republican party church; no such thing as a bimetallic or single-standard church, a tariff or anti-tariff church. These are political issues that differentiate parties; but they should not divide churches. The country is larger than any party; the love of country, the greatest good of all, should be the soul and inspiration of all parties. And the highest good of all, the glory of God, should be the spirit, the life of a church; and in this larger life of the love of country, the love of man and God, all souls should be one; all good men and women are one. They may differ, and hence divide along party lines, as to what are the best methods of working out the common results that all desire; and these party debates belong to politicians, and not to the pulpit; they are submitted to the people; the majority rules, must rule in a Republican government, and whoever is elected is your mayor and mine; your president and mine, whatever be our party, because our country is one.

The officers of the People's Church are not elected because of party affiliations, nor property, but because they are good, capable men and workers. The board of trustees is composed of business and professional men, it has able lawyers and those of larger and smaller affairs and means. They give their time and best energies willingly to the work of the church. When the pastor is away they represent the congregation, are responsible for what is done; when he is at home, the responsibility is shared mutually, and between pastor, trustees and the church there has been an almost remarkable harmony, and for the reason that all have worked together for the greatest good of a common cause, the cause of humanity and God.

In the seemingly unfortunate events of late, the trustees were seeking peace by trying to avoid trouble. This pulpit has always emphasized patriotism; was the first in the Northwest to plead for Cuba; my own noble First Regiment went to the war, and it was one of the hardest disappointments of my life that I was not strong enough to go with them. I fought in the anti-slavery battles almost from childhood, fought slavery in the South when it cost something to fight, on till the slaves were set free and the Union saved; and I wanted to help drive Spanish depotism from our shores.

Prof. Herron—God bless him—had in his intensity of denunciation of public wrongs, made the unfortunate statement that "this is a perjured nation." It is not possible to make a more serious accusation, for if the honor of a country is gone, to the patriot there is little left. The Grand Army men, the old soldiers, felt hurt, offended, grieved; felt that to avoid further possible difficulties it would be best to ask Dr. Herron not to preach the next Sunday; not from any ill will to him, but for the good of all, and it was hoped it could be done quietly. The spirit of Dr. Herron in the whole matter was most beautiful; it was arranged that he should exchange pulpits with Dr. White.

But somehow the matter got to the public, and the comedy of the thing is, that while Dr. White was preaching at the People's Church, Dr. Herron was preaching for the not less patriotic church in Englewood; and the comedy went forward in the fact that while Prof. Herron was preaching his beautiful idealism of the law of love instead of force, someone stole his fine fur-lined overcoat, and the little drama closed with the pretty act in which Dr. White's church on the next Sunday raised money to buy the Professor another coat.

But there is still the serious side to be considered. Had there been a full board, had there been more time to consider, its action might have been different; they did what they thought was best. That last sermon, a preacher who was present tells me, was, in the main, great in its deep spiritual vision, and but for this one unfortunate statement, would have left a profound feeling of the power of love to save. As reported, there is nothing wrong in what was said about the poor and charity; there are the intemperate poor, the lazy and the extravagant poor; but for the honest, hard-working poor, what is needed is not charity, but justice; and with this, they would not need charity.

But what of the charge that "this is a perjured nation?" We went forth to fight Spain upon the broad declaration that the war was not for conquest, but for humanity; to free the Cubans from despotic rule, and to help them establish an independent goverment. And we have kept that promise. Had the Cuban army resisted our occupancy of the island, it would have been our painful duty to compel submission, but General Gomez was wiser, has co-operated with our forces, and now that order is evolving from chaos, our soldiers are coming home. The people of Porto Rico seemed glad to exchange the old despotism for the new liberty —not to have driven Spain from that island would have been to leave our work only half done.

And now about the Philippine Islands. The war was largely naval; we had the military right, and it was good tactics to strike the far-off fleet of the enemy; when that fleet was destroyed we had the right to hold Manila, and we had the international duty of protecting the rights of the life and property of other nations. Until the Treaty of Peace was formally signed, we were technically at war with Spain; the delay was unfortunately long, and that added to the complications with the peoples of those islands.

But we have broken no formal promise to the Filipinos, for we never made any such promise. There may have been the implied understanding or hope, based upon the general declaration of the national purpose in the war, but we never said to the Filipinos what we said to the Cubans. After the Senate ratified the treaty there was a resolution as to our future policy, but as I understand it, no solemn national declaration. Had there been, I think this sad war might have been avoided. The president's proclamation proposed "benevolent assimilation," we went on sending ships and soldiers, the Filipinos grew anxious, the lines of the two armies were near together. President McKinley did all he could by advice to prevent a conflict, but it came, and to me it is the saddest, the most sorrowful thing in the last great years of our century.

When this pulpit pleaded for the Cubans, it was not without protest from many, but I felt it was the right and duty of America to help those struggling for the rights of men, and I did it, and left the results with God. When the question of the Filipinos came to the foreground, this pulpit was slower to speak, for the field was large, was far off, and not so easily understood. But this pulpit, months ago, said that to be true to our national honor, to use our great victories justly, mercifully, to do right, was the essential thing, that we should be just in our demands upon a fallen foe. And this pulpit said this nation should never consent to Spanish rule over the Philippines, that if it be the will of God that this nation take possession of those far-off islands for their good, and for the good of the world, it should be done at whatever cost of money and life. But this pulpit never favored, nor does it now favor taking forcible possession of those islands for gain: for money; for with President McKinley, I believe that under our code of national morals, "forcible possession is criminal aggression."

This pulpit has never discussed the questions of "Imperialism," for I felt that this government is so thoroughly a republic that it can never become an empire. The commissioners, speaking for the national administration, have said to the Filipinos that the absolute sovereignty of this government over all the islands must be acknowledged; this, of course, is forcible possession, but it does not say that we are to hold them as such. We may, after helping them, establish a government, hold some good port, establish a protectorate to prevent other countries from seizing them, and let them have their own glad independence, and then we should stand as a nation, resplendent, glorified in the light and love of universal liberty. And that is what I pray God may be, and if Cuba and these far-off islands want to become a part of this government, I should welcome them as colonies or added stars in our flag, and I would have this great land encourage the formation of another grand republic of the scattered states of Central America, but we should be forever true to the principles of the Declaration of Independence, and no words can express my sorrow over our war with these poor, far-off Filipinos. Their pale faces rise up before me night and day, and it does seem there should have been some way to have prevented this destruction of life, some way to have helped them, instead of killing them.

And yet, I stand with my country in this sad trouble, and I resent the charge that "this is a perjured nation;" it is not true, and if it should ever become true, and may God forbid it, I should not want anyone to tell me so. Let me go alone and weep. And when we, of this day are gone, and history shall set the events of these troubled years in clearer light, and tell what the ministers of God said and did, I am willing, if there are no others, to stand alone, as one who pleaded in the name of God and humanity for patience, for kindness, justice, for love and not war with these far-off brothers who had so long fought for the rights of man, and did it because I loved my country and longed to see its fair name stand irreproachable, immaculate, in the world's great book of liberty, and that, if there was, and could be no other way but war, I prayed God night and day that such a sad scene might soon be over.

Along these lines of thought arises the related question of the pulpit and politics. A preacher has no right to bring party political discussions into the pulpit, and for the reason that a church is not a political party and to tread upon party issues and measure the claims of contending candidates is not fair to those of the other side. The place for such discussions is not in the pulpit, but on a platform where both sides can be heard. The preacher who hides behind a pulpit and says what he is afraid to say where he can be answered is not only unfair, he is a coward. Never in my whole life did I knowingly preach a political party sermon.

Should the questions of imperialism and expansion become party issues, and the lines be drawn between the opposing sides, then the pulpit would have no right to discuss these issues. But such is not the case now, we are not in a national campaign, the two great parties are not agreed among themselves, it is as yet a national question; we are all looking, waiting for light —it is before the minds of the people. It is a world-question, and the nations of the earth are watching our course, waiting to see whether we stand by the Declaration of Independence, by our historic principles of liberty, or try to force our form of government upon the unwilling islands of the Orient. Our declarations thus far may be regarded as applicable only to prevent conditions in those islands, a necessary step it may be, looking not to our gain, but to their good, that they may ultimately become an independent people, or may voluntarily become in some form a part of this government. And that would add immeasurably to the honor, the glory of this land. But

should this government attempt to take permanent and forcible possession of those islands, and go on killing the people to make that policy effective, there will be a deep protest from the millions of this land. It will then become a political question, and this pulpit will not preach upon it, but there will be no doubt upon which side the preacher will stand.

While the pulpit dare not, in fairness to all, discuss political party issues, the pulpit must be free to deal with all great moral principles. These are universal, they belong to all times and places, and corrupt political measures and methods cannot hide behind party lines. The pulpit must stand for the eternal principles of right, must stand where the Christ stood for humanity and God. And conditions may arise when the pulpit, as was the case in the anti-slavery conflict and the war for the Union, when the pulpit, or part of it, may feel compelled to stand for party issues. I was cursed and damned because, as a Southerner, I opposed slavery, and stood for the Union, but I kept on talking. That was more, larger than a party question, it was a question of the rights of man, as man, and of the life of this nation. And Democrats and Republicans fought side by side that in this land there should be but one flag, and that flag should wave over the free, and now, thank God, this bitterness of the past is forgotten in the great joy that slavery is abolished, and North and South forever one, in one country.

And now, again, in these strange, new times, the pulpit is somehow almost compelled to take up the questions of sociology. A few years ago, all this land was alive with theological discussions; from the wilderness of the old thought came the voice, the cry: "Prepare the way of the Lord, make His paths straight." It came to me, and for a dozen long years I toiled to make clearer the intellectual paths of religion by setting forth the larger and better faith and hope of a world. Those were years of conflict, of suffering, of sorrow, of enforced parting from those with whom I had long worked. I lived them day by day, prayed God for guidance, and preached from the depth of rational and moral conviction. That voice had come to Prof. Swing, he was first in the ecclesiastical battles that followed, we stood side by side, fought and suffered together, not to destroy, but to fulfil; others rose up in the troubled fields of the old orthodoxy, it was a thought-wave, an inspiration, a voice from the unseen world that came to the minds and hearts of earth, we and others heard it and obeyed.

That battle is largely over now, in all pulpits there is more theological liberty, and, thank God, there is more and not less faith in the eternal realities of religion, of the soul and God, and the life of God in man.

But rest has not come; nor will it come, nor can it come till "the way of the Lord is prepared," till "the paths are made straight" in the social, the economic, the industrial world. Preachers, and none more than myself, love to live in the ideal, and it was not easy for me to leave that enchanted realm, that mountain of transfiguration, and come down into the valleys and turmoil of the great earth and time-struggle that is going on all about us.

But "the voice cried;" humanity cried, and that call had to be heard and obeyed. And these startling changes have come so quickly the slow-going of the past is left behind; everything is accentuated; the eternities seem tired of waiting. God is hurrying his work in these last great years; "the Son of man is coming quickly." We are in the midst of mighty changes; the last and greatest battles of a world are near.

All at once the vision has dawned and the cry has come to make the beautiful ideals of religion actual. We have had ages of speculative debate, with the result that religion came to be largely a theory; now the quickened conscience is calling for a life, for the actualization of the noble ideals of justice and humanity in government, in the relations of laborers and capitalists, and all the vast business and industrial affairs of the earth. The vision, the call, is to make this a world of transactional righteousness; a world of the justice of love; of the brotherhood of man and nations. The vision of the kingdom of heaven on earth, here and now, has come with clearer and deeper realization to millions of minds and hearts, and with it has come the clear call of duty.

The storm-centers have moved from the speculative to the actual; from dogmatic theology to a living, working sociology. The stress-point of pulpit liberty is not now theological, but sociological. And very naturally is this so, for it brings into the pulpit many questions that in the past were looked upon as secular and belonging more to the politician than the preacher; but we are coming to see that the secular is also sacred, that religion is not "saying, Lord, Lord, but doing the will of God;" that religion is not so much a preparation for another world as right living in this world; that righteousness is the essential thing; that all time, all work, is a part of religion; that what the Lord requires is not this or that form, "but to love mercy, to do justly and walk humbly with God."

To bring the practical questions of the social order in government, in all business affairs, into the pulpit is often almost necessarily to deal with questions that are in some form political. When they become strictly defined as party questions the pulpit cannot in justice to both sides discuss them, nor will the manly man take such unfair advantage.

But to the pulpit must forever be sacred the right to deal with the great moral questions of a world; to limit the pulpit in this is to shut the preacher off from the fields of spiritual power, from the soul and God. But how to deal with all these mighty questions so as to do the greatest good has necessarily to be the problem of each teacher of religion; it may tax the wisdom of the wisest, and then they make mistakes. There is need in this new age of patience on the side of both pulpit and pew; the questions, the mighty issues, are so great that we are all feeling our way as best we can, and all should work together with an unwavering loyalty and love; we should be true to the highest and best we can think and do, and then trust God for the results.

This voice of the ages is calling many great souls into the conflict; they come with their own personalities and must be true to their sense of duty. Prof. Herron is a paradox to himself; on one side is his beautiful idealism; he stands with the soul and God, sees and preaches the power of the good. On the other side he comes forth with the vision of the wrong; sees it so vividly that it seems to cloud the whole heavens and make earth almost a pandemonium, and he is almost terrible in his denunciations. He has told me that he has "sweat blood" over this paradox. He is able, self-forgetting, wholly consecrated; he has a mission and God will bless him, and this age should hear his words. With his lofty idealism of the justice of love that is yet to be the ruling and saving power of a world, I am in perfect accord; from some of his conclusions I may differ, but we love each other just the same and together we are one in a great love of man and God.

While I am in this pulpit, as heaven gives me light, this pulpit shall in the noblest sense be free; it shall stand for the true and the good, for humanity and God. It shall stand for the religion that is the life of God in man; it shall stand beneath the skies of the bright forever.

At the end of this hour only half has been said and the related questions must wait for the sermon of next Sunday.

Authority.

A Sermon by the Rev. Newton M. Mann of Omaha, Neb.

He taught them as having authority.—Matt. 7: 29.

The word "authority" has come to have with many of us a bad sound. It has stood for so much of despotism in other days that it still suggests chains and slavery. Time was when between the spiritual and the temporal powers, the Pope and the King, authority was exercised in so sweeping a measure over soul and body that men became mostly unconscious of the possession of any natural rights whatever that their rulers were bound to respect. The Protestant Reformation was the first great successful protest against this bondage of the soul, and though it effected nothing more than a change of masters, it set an example of spiritual rebellion which has been followed from time to time since, and has been of incalculable value. At length a part of the world has conquered the right to think for themselves, to profess whatever opinions seem to them to be true, and to worship in any way, or in no way, as their consciences may dictate. The American and the French revolutions in the latter part of the eighteenth century were the violent application of these principles to civil affairs—an assertion of the natural, inborn rights of man as against the absolutism of kings. Democracy foundered in France, but it pursued the course of its development in America and in England, recovered itself at length in France, and is a potent principle at present in every European country except Russia and Turkey. So glorious has been the progress of this movement, securing to so many peoples constitutions limiting the power of their rulers, creating numerous republics, abolishing slavery in the civilized world, and proclaiming widely the doctrine of government of the people by the people and for the people, that the heads of many have been turned into thinking that freedom is the chief aim of man's existence, that the world is to go on indefinitely in this direction, breaking away from one dominion after another, until it shall have put down all rule and all authority. The feverish fancy is kindled that men, even in this country, are yet in chains—"sixty millions of slaves in the United States," we heard it said by a learned professor at one of our congresses last October! On every side the clamor is for rights; somebody is forever being trampled on. The ordinary charge is that great classes of people are being ground to powder. Some set of men are getting control of things and bringing the rest into subservience, in total disregard of the doctrine of human rights once sealed with the blood of heroes. Now it is the landowners with their exactions of rent; now it is the bankers and bondholders crucifying some millions of us "on a cross of gold;" now the office-holders, who, being in office, exercise official authority. Many women complain that the sex is in a state of bondage, and entreat us to regard them in bonds as bound with them; and when, moved by the entreaty, we enter into bonds with them, up jump some of the extremists to declare marriage a tyranny from which the world ought to be set free. And so, in one way and another, a good part of mankind are engaged in a more or less Quixotic onset against despotism—a terrible monster which seems to them to be devouring the world. The notion is widespread that an advanced state of society implies complete deliverance from authority; that at least the chief part of the business of perfecting human nature lies in kicking free from all restraint. The ideal man, it is thought by these ultra-revolutionists, will have a serene supremacy to all rule except that of his own soul; he will feel no external pressure of law whatever.

The moiety of truth at the bottom of this contention is that the weight, the burden, of external authority declines as man advances in civilization. But this truth, rightly apprehended, corrects in a measure the exaggerated estimate these people set on the value of liberty for all men. For what is the implication of the fact that the burden of authority is less and less felt as civilization advances? It is that self-government does not belong to barbarians, cannot be exercised by them advantageously, if it can be exercised at all. Only the civilized man is fit to be left without direction, left to govern himself. Hence in these days when all the world is, so to speak, one neighborhood, and coming into closer and closer relations, it is the business of the superior race, that is to say, the white man, to establish authority and maintain order throughout the barbarian world. This is what the great powers are doing, more or less badly, and from mixed motives no doubt, but doing in some consciousness of obedience to a general principle of progress controlling in this matter, namely, that the direction of laggard tribes and effete races is laid upon the foremost and the strongest, to the end that law and order may be universally established, and the best opportunities of development secured to all sorts and conditions of men. This is the work of colonization, of which the ugly feature is that it usually involves an exercise of force on the part of the dominant nation little agreeable to democratic instincts. But the truth is this exercise of force, as in the suppression of a riot, is a very small matter in comparison to the indefinite and interminable lawlessness, the outrage and oppression that else would have course. A government, like nature, will often be a little cruel, only that it may be very kind.

One point it needs here to make clear: Why is it the advanced, the ideal man feels not the pressure of external authority in an order of society which at all approaches the ideal order? The reason is this: The ideal man has so adjusted his nature to the improved physical, mental and social conditions in which he is placed, has so accustomed himself to obey the requirements laid upon him, that he spontaneously and with no sense of coercion acts in accordance therewith. He obeys without compulsion, and this is his liberty, But this is a conception of liberty that only a few have reached. The spirit of the time, which chafes under the slightest restraint, does not understand that in all real progress there is a growing deference to authority. Most liberals and democrats bristle at the statement, which is nevertheless true, that we enter into liberty only through bondage. We must submit to the rigor of law or we cannot be free.

What is meant by this statement will be made clear by illustration. The ignoramus is not bound by any rules of orthography; when he writes he spells his words as he pleases. He revels in a lawless liberty with the most entire unconsciousness of any binding rules of grammar or dictionary. But you, when you write, have no such license; you want the dictionary within reach, that, if need be, you may refer to it. And when you refer to it you do so in all deference. It speaks authoritatively to you. So with your style. You do not put words together as the boor does, at haphazard; you hold yourself bound to follow the models of the best speakers. You construct your sentences in a fashion that has the countenance of respectable authority, and in the whole process of composition bow to certain inflexible rules. And what is the result? By virtue of this obedience you reach a freedom of expression, an ease and grace of utterance to which the boor, who is without any of these bonds, is a total stranger. The accomplished speaker or writer is he, and he only, who has paid homage to the lords of speech, sat at their feet and followed their direction.

So with manners. Rules of gentility are more or less burdensome to the learner. They restrict his lawless freedom, prohibit his expressing himself in word and action according to the crudeness of his primitive impulse. But it is only by the observance of the somewhat arbitrary laws and customs of polite society that the social accomplishment is attained which has the appearance of elegant freedom.

Pursuit of the subject from this point of view will show that all through life there is such a thing as a just authority outside ourselves. Competent and life-long students of a science acquire a knowledge in that particular domain which gives to their judgments the character of decisions. Most of us know very little about the sun; we take Young for authority. In geology we turn to Dana or Le Conte; in botany, to Gray; in anatomy, to Flint. The same way with the arts; each has its leading lights to whom we look for illumination; whose directions stand until, in the opinion of those competent to judge, a higher word is spoken. But the speaking of a higher word does not annul authority; it only changes its seat.

This is all very evident so long as we go not beyond simple applications in fields where precise and unerring statements are possible. But many will insist that in political, social, and religious matters the ground is so changed that authority is excluded. With a certain school of politicians it has long been the fashion to say that the world has no instructors in political economy that can be looked up to with any confidence, and they would conduct the affairs of a great nation in contemptuous disregard of the wisdom collated from the experience of other nations and developed from fundamental principles by master minds in this field. Socialists contend that the existing state of society is an inexcusable tyranny; that it has no more reason to be than any one of a dozen other systems that might be imagined; that law and custom by which it is maintained are only makeshifts, destitute of any divine sanction. So of the church, liberals are accustomed to say that the seal of authority on its teaching is unwarranted; that no one has ever been empowered to speak oracularly on religious questions; that there is no name that adds a feather's weight to any Christian doctrine.

If this is so it is certainly strange that in these more abstract questions we suddenly break with a principle which holds in all other fields of human thought and action. Everywhere else there are recognized authorities; can it be possible that in the higher political, religious and social realms of thought and life there are none? Such an anomaly can hardly be admitted; it must be that if we search aright we shall find our authorities in every department. To be sure, when questions of taxation, of tariff, of currency, come up it is not so easy to turn to the economic dicta determining the matter as it is for the lawyer to point out the statute governing a given case, and the precedents bearing upon it—not nearly so easy as it is for the literary critic to produce authority on a point of orthography or style; yet this can only be because the questions of politics have not been so thoroughly subjected to scientific treatment; or perhaps because politicians are, in the main, deplorably ignorant of what has been established along these lines. There are authorities to follow in the government of nations as well as in the spelling of words. The best usage of mankind, as shown by ages of experience, the deductions of the wisest thinkers from established principles—these are the sources that the legislator is in duty bound to search for direction. Here he will be sure to find authorities worthy to be recognized as such.

How is it with the more purely social questions? Does anybody suppose that they are determined by accident, or by a count of noses? Is drunkenness bad simply because a majority of the people have voted to so regard it? And are swearing and lying and cheating not bad because a majority of the people persist in these actions? As well contend that it is correct to say, "It don't matter," since that form has the countenance of a more general usage among the sovereign people than "It doesn't matter." It is not the more general, it is the best usage that gives authority in social concerns, as in grammar. As it is to the lettered class that we look for illustration of the laws that govern speech, so it is to the upright class that we look for illustration of the laws that govern conduct. The very best hearts and souls constitute an informal college of morals and manners, speaking with an authority comparable to that of the lexicographers and the grammarians in their fields. Go into any community not too large to permit a sufficiently close observation, some little village with which you are already familiar, and mark how well this holds. A majority of the people there have not a high moral sense, and, if unrestrained by influences outside of themselves, would do many very unbecoming things. But in that community are a few persons of culture and refinement, persons of quick consciences, who can abide no sort of iniquity. What do you see there? You see these few persons virtually laying down a moral code for their neighbors. You find the average man of the place shaping his conduct in a marked degree in accordance with the moral sense of his betters. An unwritten law goes forth from them which mildly asserts itself. Not every citizen will keep that law; but when anyone fails judgment will generally be taken according to the standard held up by that handful of the best people, the people who, as the villagers are proud to acknowledge, represent the character and the conscience of the place.

And so it is in the great world, a small minority of virtuous souls constitute a kind of informal congress, giving laws to the whole touching the conduct of life. The fact that they are a very small minority no more militates against their right to rule or lessens the weight of their authority than the fewness of the learned in language disqualifies them for telling us how to spell. Their title to guide us does not depend in the least on their numbers.

Upon this point we have much to learn in this country. Our habit of submitting everything to a vote has engendered the notion that the vote carries with it a moral sanction; that the voice of the majority is the voice of God, and authorizes anything. The ballot-box is with us a fetich whose verdict it is necessary to have even on abstruse subjects which not one man in a thousand really knows anything about; and it matters little by what foul means the verdict is reached. In ordinary elections the ignorant vote has the balance of power, if it is not in an overwhelming majority; and the main question with politicians is how to secure that vote, how much deception, how much cajolery, how much money, to use. So it is that in some of our great cities where the mass of ignorance and baseness is relatively largest, a popular election has become little more than a farce in which the best people shrink from taking a hand, or take it with silent and shuddering protest. The truth is making its way into the minds of some of us—a truth that was never far to seek—that democracy, rule by the majority, can never be good except where a majority of the people are good; that, therefore, it is a mistake to imagine that a rude race is to be benefited through the extension of the elective franchise and the establishment of popular government. In the natural and proper order of things, outside of politics, events are not determined by a count of heads or hands; they are largely influenced and directed by the competent few, the public-spirited, the upright, the brave; recognition is

given to authorities, and the natural leaders of men are looked up to. Democracy is the great leveler, suppressing the heroes born to mastery, whom men love to worship. Only in some unusual crisis, in a great political ferment or in war-time, do they come to the front and loom up in their admirable dimensions.

Our laws are as good as they are, not because it suits a majority of our legislators or of the electors to have them so, but because the better public sentiment exercises an influence out of all proportion to the vote it casts. They who speak for justice and right speak with an authority which only the worst rascals will venture to ignore; and when they call for legislation they rarely call in vain. By them, also, are the social and economic institutions sustained when the fury of ignorant passion, stimulated by reckless agitators, sweeps over the land. The cry of these agitators is indeed startling; their appeal is usually to the great majority, the toiling poor. But there is a subconscious feeling among Anglo-Saxons that questions of the constitution of society and of government are not to be determined by a count of the whole people. There is about such a proceeding something of the same inconsequence as there would be in submitting Darwinism to a popular vote, the absurdity of which is occasionally illustrated in some churches. "Were your ancestors apes?" asks a preacher, filled with indignation at such a thought; and when the strong murmur of dissent goes round the house the great man in the pulpit imagines that by this reference to the suffrages of the people the question is disposed of. As well refer it to the apes themselves. The question of the descent of man is for the men of science, and it makes not the least difference what others think about it. So in the moral and social world it is the people of character who have the determination of the proprieties. The respectable class must decide what is respectable without the slightest reference to the tastes or the opinions of the thousands in low life. In some cases the traditions even of dead men, conventionalities for which no adequate reason can be given, carry over the heads of all the living.

With religious beliefs the rôle of authority is somewhat different. The claim commonly made is that the doctrines of the church have been supernaturally disclosed; being confessedly incapable for the most part of demonstration to the reason, they must be accepted on the authority of the church. With this the unthinking multitude are generally satisfied, and the result is favorable at least in this, that they are kept from wasting their energies over problems which are decidedly unfruitful. Nothing can be more undesirable than that all the 400 millions in the Roman, Greek and orthodox Protestant churches should lose the sense of certitude in what they are taught and break with the authority of the church; for the inevitable result would be that these millions would for the most part run into vagaries as much worse than the creeds they now hold as can be imagined. The fantastic notions of some of the new sects developing on the outskirts of Protestantism give but a feeble hint of the scene the religious world would present in the case supposed. Superstitions acquire respectability and a certain innocuousness from age; belief in them becomes rather formal than real, and their effect upon the life tends to become insignificant. But the new superstition is rank and rabid, laying hold with an energy that often amounts to obsession; the person affected acquires a queerness which brings into question his sanity; his morals, too, are apt to show signs of instability. All things considered, therefore, a new creed is ten times as much to be dreaded as an old one, and the world derives a certain security from the persistence of the old religions.

At the same time the more active spirits will not be held under the old spiritual dominion, and it is not desirable that they should be. Their safety lies in the comparative improbability of their running from one superstition into another. Freedom does no harm to him who knows how to maintain his freedom. For all others subservience to authority is advisable; and between authorities, the old, established and respectable is to be preferred.

We Liberals know little or nothing of dogmatic or ecclesiastical domination. We rejoice in our liberty, which is indeed a precious heritage and needs to be guarded in all jealousy. The old apostolic injunction seems made for us: "With freedom have ye been set free; stand fast, therefore, and be not entangled again in a yoke of bondage." This very freedom from ecclesiastical authority makes the way easy to slide into any one of a dozen connections, new and old, each one of which has a yoke of its own pattern for your neck. Let not your very liberty be the means of delivering you into bondage! It needs to stand fast; and to stand fast one must be rooted and grounded in the principles for which he stands. How many of us are thus rooted and grounded?

I have referred to the danger of falling into new and strange superstitions. It will be said that we Unitarians, too, are a new order, small, and called by an odd name; that we, too, are hanging on the outskirts of Protestantism. True enough. But for all that we are not a peculiar people. Our highest aim is to be in all things perfectly natural, to be free from fanaticism, periodical excitement, angularity and every sort of queerness, regarding them one and all as in the nature of bonds restraining the rightful development of the soul. The ideal of the Liberal Christian is a rounded human character, one who thinks for himself and honors all thinkers, especially the liberators of thought; who acts for himself, but not in disregard of the enlightened judgment of mankind; who bows to the authority of justice in law and custom, and that without constraint, feeling that authority to be a part of his own mental constitution; who rejoices in all the joys and suffers in all the suffering of his fellows. Thus manifested, religion has nothing fantastic about it, nothing of that distressing obtrusiveness with which piety sometimes advertises itself, putting an exhortation on a signboard or on a peddler's cart, as though godliness were something essentially eccentric and phenomenal.

The best religion is that goodness which is so sweet and so perfectly natural that it is never suspected of being religion. That person has reached the acme of obedience to a supreme authority who obeys in complete unconsciousness of acting otherwise than in accordance with his own volition.

Ownership as a Divine Right.

Property is an ordinance of God. He has so fashioned our human nature that ownership is necessary to the complete development of human character. In the absence of property, some of the best virtues, such as generosity and honesty, would have no scope for their exercise. They would perish of atrophy, as the fakir's unused limb stiffens and shrivels in its erect position with the lapse of years. It is in this sense that property is a natural right, since its existence is necessary to the completeness of our moral nature.—*Sunday-school Times.*

"You never saw my hands as dirty as yours," said a mother to her little girl. "No, but grandmother did," was the reply.

Words carry little weight without a life back of them.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The Christ of the future will be the liberated man.
MON.—Jesus analyzed life to its foundation and lived His own life, in spite of men, gods and devils.
TUES.—Can you trust men to be free? You never tried.
WED.—Special privilege is the elemental line in which all falsehood rests.
THURS.—Every effort for freedom rests on a solid basis of faith.
FRI.—Jesus declared that there was no god in nature greater than the god in Himself.
SAT.—Out of past civilizations the industrial world of to-day is just coming to its self-consciousness.

—*Prof. George Herron.*

Saving Mother.

The farmer sat in his easy chair
Between the fire and the lamplight's glare;
His face was ruddy and full and fair.
His three small boys in the chimney nook,
Conned the lines of a picture-book;
His wife, the pride of his home and heart,
Baked the biscuits and made the tart,
Laid the table and steeped the tea,
Deftly, swiftly, silently;
Tired and weary, weak and faint,
She bore her trials without complaint,
Like many another household saint—
Content, all selfish bliss above
In the patient ministry of love.

At last, between the clouds of smoke,
That wreathed his lips, the husband spoke:
There's taxes to raise, an' int'rest to pay—
And ef there should come a rainy day,
'Twould be mighty handy, I'm bound to say,
T' have sumpthink put by. For folks must die,
An' there's funeral bills, and gravestones to buy—
Enough to swamp a man, purty nigh.
Besides there's Edward and Dick and Joe
To be provided for when we go.
So 'f I was you, I'll tell ye what I'd du:
I'd be savin' of wood as ever I could—
Extra fires don't du any good—
I'd be savin' of sope, an' savin' of ile,
And run up some candles once in a while;
I'd be rather sparin' of coffee an' tea,
For sugar is high,
And all to buy.

An' cider is good enough drink for me;
I'd be kind o' careful about my clo'es,
And look out sharp how the money goes—
Gewgaws is useless, nater knows;
Extry trimmin'
'S the bane of women.

"I'd sell off the best of the cheese and honey,
And eggs is as good, nigh about, 's the money;
And as to the carpet you wanted new—
I guess we can make the old one du.
And as for the washer and sewin' machine,
Them smooth-tongued agent's so pesky mean,
You'd better get rid of 'em slick and clean.
What do they know about women's work?
Du they calkilate women was born to shirk?

Dick and Edward and little Joe
Sat in the corner in a row,
They saw the patient mother go
On ceaseless errands to and fro.
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in.
They saw the quiver of lip and chin —
And then with a wrath he could not smother,
Outspoke the youngest, frailest brother:—
"You talk of savin' wood an' ile
An' tea an' sugar, all the while;
But you never talk of savin' mother!"

—*Selected.*

Ev'ry hoss c'n do a thing better 'n' spryer if he's been broke to it as a colt.—*David Harum.*

Good Little Wife

One of the noblest things Queen Victoria has done for humanity, in her long reign of sixty years, is the emphasis she has put on a pure, personal and domestic life. Her own love-story and family life were as gentle and gracious and tender as ever blossomed in a cottage. It was one of the greatest compliments Prince Albert could have paid her, that, when he was dying he looked up into her sympathetic face and said, "Good little wife."—*Anecdotes and Morals.*

What the Spider Said.

"I was spinning a web in the rose vine," said the spider, "and the little girl was sewing patchwork on the doorstep. Her thread knotted and her needle broke and her eyes were full of tears. 'I can't do it,' she said, 'I can't! I can't!'

"Then her mother came and bade her look at me. Now, every time I spun a nice, silky thread and tried to fasten it from one branch to another, the wind blew and tore it away.

"This happened many times, but at last I made one that did not break and fastened it close and spun other threads to join it. Then the mother smiled.

"'What a patient spider!' she said.

"The little girl smiled, too, and took up her work. And when the sun went down there was a beautiful web in the rose vine and a square of beautiful patchwork on the step."—*Babyland.*

Bird Day.

How many of our great reforms and moral issues are being laid at the feet of our children! And these embryo citizens are going to dispose of them all in the right way by and by. The new interest being awakened in the celebration of Bird Day in our schools will help solve one of our vexed questions and eradicate, in a natural way, a long-existing evil.

In describing the first celebration of Bird Day in the schools of Fort Madison, Iowa, Professor Morrill, superintendent, speaks of the joyful interest of the children, and says: "They brought their pet birds, they decorated the rooms with flowers and green branches, they ornamented the board with drawings of birds, birds' nests, flowers, etc. The building rang with bird music all day, the children were happier than ever before, and visitors came until standing space in many of the rooms was at a premium." It seems, however, almost like adding insult to injury to require the poor, little caged birds to sing joyful anthems of freedom in honor of their more favored kin. Let us not encourage, by even tacit approval, the custom of imprisoning these nature-minstrels.

It is to be hoped that Bird Day will be accorded a place of equal prominence with that of Arbor Day, for its ministry is full of the kind of gladness, generosity and gentleness that softens the heart and makes the hand strong for deeds of humanity.—*Union Signal.*

A lecturer on Colorado asked, "Where else in the world will you find in one spot, outside this state, such products as marble, iron, fireclay, chalk, copper, lead, slate, fruits of all kinds, hemp, flax, all manner of grains, and—but why enumerate them? Where? I say."

To which a man in the audience promptly replied, "In my boy's pocket."

Death stands above me whispering low
I know not what into my ear;
Of his strange language all I know
Is, there is not a word of fear.

—*Walter Savage Landor.*

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The Field.

"The World is my Country; to do good is my Religion."

Cleveland, Ohio.—We regret to learn that after six years of faithful and efficient ministry, Rev. Marion Murdock and Rev. Florence C. Buck are about to retire from the joint ministry of Unity Church in this place. The retirement comes from the judgment of the ministers, who feel that they have earned a rest and that they need a change. Their going forth will be regretted not only by the Unity Church, but by the whole city of Cleveland. We rejoice that they are to find temporary release from the hard and high strain, but hope that it may be short, and we congratulate those who are to profit by their labors in the future.

A Waiting Question.—With all the sociological questions of the day we are in full sympathy. The questions of trusts and combines, civil service and franchises, referendum and postal savings bank are questions which must be considered and followed to their solution, but, meanwhile, there awaits the old-fashioned, prosaic, but gigantic problem of the drink question. Statistics stagger but do not arouse. Four hundred and thirty-two thousand and forty-seven drinking places were reported in France for the year 1896, fifty-eight and a half gallons per head in some of the French cities. And France, perhaps, is not the most drunken country of civilization. What are you going to do about this, gentlemen? The women have cried about it long enough and the preachers have plead, to no effect. When will the economist, the legislator, the "cool-headed man of business," that is in such respect nowadays—when are these going to take up the question?

Calcutta.—A far cry from India comes to us in the "Indian Messenger," asking when will the English-speaking people cease their war passions and put an end to the spirit of national blood-thirstiness. It speaks of the man who is "responsible for the horrible and indiscriminate slaughter of Omdurman," as being the most popular English hero of to-day, and alludes to the "murderous operations of the Americans in the Philippines."

Parsi Scholars.—The two young men receiving the highest honors at the Bombay University this year are the twin brothers, B. N. and C. N. Cama. These modern followers of Zoroaster are soon to reach Cambridge, England, to further pursue their mathematical studies.

Educational.—The rising generation will either be made or ruined by the extraordinary attention given to their education. Last week we called attention to the school in psychology, held in this city, under the auspices of the kindergarteners. Of the stir and scandal, if the new sensational headlines of the newspaper are to be trusted, started by some of the speakers, we cannot speak further. This week a congress of Catholic educators is in session, and a conference of college men, studying the requirements of secondary education and the conditions of college admission.

Jewish Beneficence.—The recent death of Baroness Hirsch in Paris, recalls the facts of the generosity of her husband, who bequeathed twenty-five million dollars to charity in his will. The baroness, having great wealth in her own name, has extended the many gifts of her husband. She has placed one million at the disposal of the Russian Hebrews of New York City for the benefit of the unfortunate refugees. Two hundred thousand has been left to a working girls' home in New York City. Altogether, she has left one million, five hundred thousand dollars for New York. Of her husband's money two million four hundred thousand found its way to New York City.

A Friend of the Birds.—Governor Roosevelt has been stirring the West by his recent trip, and as he returns he carries with him an added benediction on account of the letter he wrote the New York State Audubon Society, at its recent annual meeting, in which letter he said: "I do not understand how any man or woman, who really loves nature, can fail to try to exert all influence in support of such objects as those of the Audubon Society." He plead like an expert for the loon, the tern, the tanager, the blue bird and the wild pigeon. He said, "When I hear of the destruction of a species I feel just as if all the work of some great writer had perished, as if we had lost all instead of only a part of Polybius or Livy."

Tower Hill Summer School.—An attractive little prospectus of the above school, for the summer of 1899, is just out. Copies sent on application. Address Mrs. M. I. H. Lackersteen, 3939 Langley avenue, Chicago.

"Fuzzy-Wuzzy."

(Soudan Expeditionary Force).

We've fought with many men acrost the seas,
An' some of 'em was brave and some was not;
The Paythan an' the Zulu an' Burmese;
But the Fuzzy was the finest of the lot.
We never got a ha'porth's change of 'im;
'E squatted in the scrub an' 'ocked our 'orses,
'E cut our sentries up at Suakim,
An' 'e played the cat an' banjo with our forces.

So, 'ere's to you, Fuzzy-Wuzzy, at your 'ome in the Soudan;
You're a pore benighted 'eathen, but a first-class fighting man;
We gives you your certificate, an' if you want it signed,
We'll come an' 'ave a romp with you whenever you're inclined.

We took our chanst among the Kyber 'ills,
The Boers knocked us silly at a mile,
The Burman give us Irriwaddy chills,
An' a Zulu impi dished us up in style;
But all we ever got from such as they
Was pop to what the Fuzzy made us swaller;
We 'eld our bloomin' own, the papers say,
But, man for man, the Fuzzy knocked us 'oller.

Then, 'ere's to you, Fuzzy-Wuzzy, an' the missis and the kid;
Our orders was to break you, an', of course, we went an' did.
We sloshed you with Martinis, an' it wasn't 'ardly fair;
But for all the odds ag'in you, Fuzzy-Wuz, you broke the square.

'E 'asn't got no papers of 'is own,
'E 'asn't got no medals nor rewards,
So we must certify the skill 'e's shown
In usin' of 'is long two-'anded swords:
When 'e's 'oppin' in and out among the bush
With 'is coffin-'eaded shield an' shovel-spear,

An' 'appy day with Fuzzy on the rush
Will last an' 'ealthy Tommy for a year.
So, 'ere's to you, Fuzzy-Wuzzy, an' your friends which are no more,
If we 'adn't lost our messmates we would 'elp you to deplore;
But give an' take's the gospel, an' we'll call the bargain fair,
For if you 'ave lost more than us, you crumpled up the square!

'E rushes at the smoke when we let drive,
An' before we know, 'e's 'ackin' at our 'ead;
'E's all 'ot sand an' ginger when alive,
An' 'e's generally shammin' when 'e's dead.
'E's a daisy, 'e's a ducky, 'e's a lamb!
'E's a injia-rubber idiot on the spree,
'E's the on'y thing that doesn't give a damn
For a Regiment o' British Infantree!

So, 'ere's to you, Fuzzy-Wuzzy, at your 'ome in the Soudan;
You're a pore benighted 'eathen, but a first-class fightin' man;
An' 'ere's to you, Fuzzy-Wuzzy, with your 'ayrick 'ead of 'air—
You big, black, boundin' beggar—for you broke a British square.

—*Rudyard Kipling*

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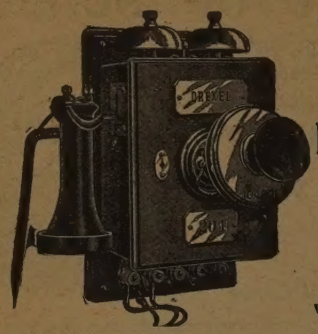

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